3:Stern E-4,5 (1949-1957) 1965 NR10 Klamath NR10 •
Modoc NS17

[Klamath Reservation]

of the house head, whose bed is toward the front, while an old lady or two, perhaps his widowed mother, sleeps toward the back. Along the opposite wall range the sleeping mats of another family, sometimes one related to the house head. There are houses that hold more than two families and others that hold only one. The very poor together with the aged who can no longer make their way up and down the ladders must be content to shiver out the winter in mat lodges.

Many of the people of our earth lodge, and the younger women now bringing in the food which hospitality dictates be offered the visitor[11] are of powerful frame—though of no more than average height—and some tend to portliness.[12] They are scantily clad for this climate: both men and women clad in fringed fiber skirts and basketry caps, differing only in style. In the early nineteenth century, a few would be wearing buckskin clothing and footwear of the style then being communicated down the trade routes from the distant Plains across the Rockies and down the Columbia. Those preparing to brave the weather outside add tule leggings, woven tule sandals stuffed with dry grass, a mantle of skin or fiber, and fur mittens. Their hair is dressed in braids, that of the men wrapped in the new fashion with strips of otter fur. Both sexes wear necklaces of shells or stone beads, ear pendants, and a dentalium shell thrust through the septum of the nose. Many have a flattened brow, cultivated in infancy upon the cradleboard; and several have designs on the face, limbs, and body tattooed according to no particular pattern by rubbing charcoal into incisions or punctuations. The latter practice, says Ray, was a recent importation from the Shasta and Pit River neighbors of the Modoc.

Morning in the winter village comes early for the older boys. Before sunup they are prodded out of bed by a father or grandfather and sent for a roll in the snow, a plunge in the frigid black waters of the stream, and a run upon its banks. By the time the sun climbs above the snow-laden trees, women have begun to stir, arranging their hair, raking up the fire, lifting a baby on its cradleboard to nurse. In the cooking lodge, others are heating the stones that, dropped into a basket of mush, will soon cause it to boil. The watertight cooking baskets are treasured, for they have come in trade or as loot from peoples to the south. Families

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10

[Klamath Reservation]

*648 theless, analysis showed that they aggregated two extended
*657 families together with one other nuclear family unrelated to
602 either. The earlier arrivals had attracted relatives, but they had
178 been selective, encouraging some and in at least one instance giving the cold shoulder to a kinsman deemed undesirable, when he paid them an exploratory visit. For their part, they were scrupulous in choosing compatible relatives to visit on their occasional brief returns to the reservation.

[736] That kinship bonds, selectively utilized, were still in force is shown not only by such action as the bidding for tribal tracts, but in the assumption of responsibility for the care of children from a broken home. Although choice was exercised among relatives, and the uncongenial among close kindred might be passed over in favor of more distant, but more compatible, relations, the principle first evoked was that of consanguinity. In the majority of instances, primary reliance was placed upon parents and children, upon siblings, grandparents, and grandchildren.

*648 Among kinsmen, there was an enlargement of the sphere of
*657 individual, at the expense of common, property. At times it took
602 bizarre extremes. In one adult household, for example, each
421 member's foodstuffs were separately stored and even individually
179 cooked; and each independently purchased his supply of the
178 wood to be burned in a common stove. There was evident in family interdependence what might be termed a pecuniarization of relationships, a conversion of traditional reciprocal obligations into the common denominator of coin. Already evident in the early days of allotment, it had grown with time, taking on as it did a onesidedness that was increasingly dysfunctional. Money could be extracted by the importunate from kinsmen still sensi-
• [888] tive to the charge of stinginess. The aged, dependent upon their children for tenderness, were often likely to be besieged by their requests for "loans" from lease and per capita checks, and once those funds were dissipated, might then be left without enough to maintain themselves. Some families, like the ranchers previously described, were beginning to resist such demands, but for those still immersed in tribal society, refusal was difficult.

*648 The weakening of kin bonds entailed the disappearance of
*657 feud groups, entities that formerly had drawn principally upon
602
578
179
178

the person's being;" there are overly emotional reactions to blots: "it's terrifying if some kind of disease attacks you." And finally all the color comment indicates she is affected by the color but cannot integrate it appropriately. Thus, she responds emotionally but cannot bring these feelings under control. A statement of her feelings of impotence or "intellectual passivity" (Pietrowski 1950) is her comment on Card III: "But why the grasshoppers should be playing, I don't know." 159* 158

Are there any personality strengths to balance this pathological picture? Just the six popular responses. These are liberally sprinkled throughout the record. We would have to conclude then that she is generally able to respond in a socially acceptable and conventional manner. However, the somatic preoccupations and poor emotional control are evident throughout. She seems to make an effort to maintain satisfactory relations with others. She is ready to accept responsibility for difficulties ("You know my trouble is I don't read very much"); although distanciated, her second M response is the pleasant "grasshoppers playing;" she does respond positively to the "lovely coloring." However, these are all based on content, rather than determinants, and as such are probably much more superficial indicators. 159* 157

This personality description would not be complete without at least some comment concerning the possible influence of the age of the subject and the role expectations of this age group among the Klamath. Since this analysis has been done without the benefit of this latter information, it can only be remarked that, to the extent that elderly people are allowed greater latitude in their behavior, to that extent this woman's adjustment will be considered acceptable, rather than pathological. In any case, however, she is probably terrified by disease and death. One wonders if the change in cultural attitudes toward disease and death may have left her bereft of a set of beliefs which might have helped her at this point in her life. 121 888* 157

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

SHAMANIC DANCE-DIRECTIONS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

*539 755

"Wálok mat tû'nepni waitólat nát génuapka kshiulăktsuápkuk we-
"For sweating during five days we shall go to have a dance the
walä'ksh tchîsh. At géntak t'lksat pán a. Wû'sa nî lúskuapkug. Klank
old women also. Ye (men) shall go on a feast to eat. I fear I may get too warm. Loud
3 āt tsuínuapk; túnepni āt nûtîsh tsut'nuapk. At tchîsh hîbashnaksh ksíu-
ye must sing; at five ye five ye have to sing. Ye too (women and) follows begin
laktampka lítstakiank; untsä'g nä'tnag pá-uapk tû'm mbû'shant. "Sîlalsh
to dance with exertion; by and by then ye shall eat plenty to-morrow. "Disease
mat nä'bakuapk" kíuks ná-asht shápa, yayayá-as mat ná-asht sápa; "kû't-
will come on" the sha- man thus says, some tamánnaah- medicine (to him) "it is so" says; "of small-
6 kaks mat sissalaluapk" yayayá-as mat ná-ast shápa. Suássuaktch mák-
pox it says will suffer (the people)" the tamánnaah just so says. Are weeping peo-
laks nánuk wussóga kû'tzaks. Ná-ast kíuks wálok sápa: "Tánni îlksh
ple all afraid of smallpox. So the sha- man before sweating speaks: "How many fond- buckets
shä'tu āt? tánkĕni at t'lksh? Lápni tá-unepanta pä'n túnep pé-ula;
do ye count? how many already buckets? Twice ten and five;
9 kánk a nî sä'tû."
so many I count."

NOTES.

70, 1 etc. This is a fair specimen of the careless, jargon-like conversational style in vogue among the É-ukshikni, and without commentaries and glosses it would be impossible to get at the true meaning.

[751] These directions are intended to gather the people at the communal dance-house for a dance lasting five nights. The dance is performed around the fires with almost superhuman exertions, in order to produce profuse perspiration and to prevent thereby any infection by disease. The conjurer or shaman is charged with the inauguration of all dances, most of which are of a religious character. This kind of sweating is called "wála", while sweating in a temazcalli or sweat-house is "spúkli". The kíuks is introduced as speaking all these words. The particle mat indicates that the words given are those of another than of the narrator.

[192] 70, 1. waitólat; in common parlance: túnepni waítash gi'ulank, or: túnepui giulank, or in Modoc túnepni waitólan.

[794] 70, 1. kshíulaktcha different from ksíulĕza; see Grammar (List of suffixes). These dances take place in winter time and are held from two to four times every season.

[562 885] 70, 2. wewalä'ksh. This is one of the festivities from which old women are not excluded; they often take part in the dance themselves.